632 security in this way than if they had taken the whole matter into their
361 own hands, for the natives naturally go to a great deal of trouble to justify the trust placed in them so as not to lose the privileges thus far granted, as a consequence of some abuse.

641 Like the other natives of Turkestan, the men of Tashkent are also not drafted into military service, in accordance with a special stipulation incidental to the surrender of the town. Besides, the Russians would probably not have required military service from them even in the absence of such a stipulation, for the sedentary population of Turkestan would in any case supply soldiers of only very doubtful worth, and as foot soldiers they would be completely useless.

6. Family Relations.

595 Family relations among the sedentary population of Turkestan, at least according to our concepts, are extremely wretched, and a family life in our sense is completely unthinkable. The Sarts, Tadjiks and sedentary Uzbeks, being Mohammedans, are polygamous, like the Mohammedan nomads. The luxury of several wives can be afforded only by the richer men however, for even among them a 'kalym' /bride-wealth/ must be paid to the parents of the bride, which is usually a specified sum of money. The poorer men are satisfied usually with one or, at the most, two wives. Many are unable to provide themselves with a wife at all because, due to the polygamy of the richer men, the number of single women /193/ in itself is already significantly smaller than that of the men. For this reason there are no old maids in Turkestan, but on the other hand there are that many more involuntary bachelors.

584 The girls are not allowed to marry according to their own judg-
-32- ment, but are given away by their parents without regard to their personal inclinations. They marry very early, sometimes when they are ten, but as a result, when they are twenty they mostly belong among
593 the old women. The wife is completely the slave of her husband. He
562 clothes and feeds her well or badly, depending upon his whim, and without regard to his financial position or his civic rank; he lets some of his wives go about in rags and employs them for the lowest kind of labor, while he clothes others in gold and silks. If the situation for such a neglected wife is, in itself, not an enviable one, it is aggravated by the fact that she must look on while her children have to yield in everything to the children of the favorite wife, and she her-

593 562 [586] self must put up with any treatment from them. Only wives born in the better families can force better treatment from their husbands through their family ties, and in case of mistreatment by their husbands, such wives can by a legal action cause the husbands to separate from them. All other wives are exposed without protection to the arbitrary will of their husbands, who may at any time separate from them or take younger wives besides them if the older ones no longer please them, all this without giving reasons.

The most important circumstance which makes all public life unbearably monotonous and boring in Turkestan towns, and prevents the rise of a real social and family life, is the absolute seclusion, worse than in a cloister, of the women from the world of men. On the street the women must either not appear at all, or else they must be so heavily veiled that nothing at all can be seen of their figures. At home, however, they must live in a special section which can never be entered by any man other than their husbands and children. The groom is not allowed [584] to see his bride even once before the wedding, and even during the marriage ceremony the bride and groom are in two different places. Thus the men must, unfortunately, depend on the judgments of their female relatives or on professional matchmakers for their choice of wives. Substitutions, such as those by which the patriarch Joseph was tricked by his father-in-law Laban are therefore easily made. At best the wives can live the rest of their lives communicating only with their brothers and parents in addition to their husbands, while all other men are for them as /194/ good as nonexistent. The women cannot take part in any public festivity, not even in family celbrations or receptions of guests in their own houses. A more joyless existence than that of the native wives in the towns of Central Asia can scarcely be imagined. (1)

[839] 1. I will note here that in Turkestan the institution of eunuchs is unknown. Even the harems of the khans there are no eunuchs.

On the whole, however, the life of the men too is in no way enviable as a result of the sharp separation of the sexes. A man without family never meets a female face to face at all, all his life, and is left exclusively to associate with men. The result of these unnatural conditions is an unbelievable moral depravity and a really horrifying increase of all possible unnatural vices.

The married men, too, have relatively little contact with their

593 wives and prefer to pass their time in association with men and to
562 idle about the whole day in the bazaar whenever their time is not taken up with work in the fields, commercial transactions or some kind of handicraft. This has its basis in the complete absence of schooling among all the women, even those of the best families. This is likewise a consequence of the seclusion of the female sex which makes it impossible for women to achieve a higher education in schools. The women are therefore unable to be companionable and good company to their husbands in the best sense.

000 A sense of how boring, even unbearable the whole life is in one of the towns inhabited by natives, as a result of the circumstances described, can only be felt by someone who has once been lost by some misfortune for a period of time in such a town. Such a life, as I can confirm from my own experience, is particularly depressing for Europeans accustomed to association with women and to the European forms of society. For Europeans a long stay in purely Mohammedan towns can be absolutely disastrous, and I have known of several cases, in which living for several years in an exclusively Mohammedan environment has led a man to suicide or madness.

462 There is one positive feature for the women in the towns and villages of Turkestan resulting from their strict separation and cloistered state: they are less drawn into heavy labor than is the case among the Kazakhs, and they are spared the work in the fields and gardens and the heavy work or the handicrafts. The chief task of the Sart and /195/ Tadjik women is the care and rearing of their children, the preparation of food, the making and washing of clothes, the spinning of yarn and the weaving of cloth for clothing for the household, and the like; above all the growing of silkworms is entirely in the hands of the women. All work which must be performed in the open and publicly, such as field and garden cultivation, handicrafts, commercial transactions, cattle raising, is done exclusively by men, which is quite different from the custom among the nomads. All the domestic labor, however, is done by the wives, even among the highest dignitaries and the khans, since there are no female domestic servants, but only male ones. It is not at all unusual for the wives of the highest officials, even of the khans, to send the products of their domestic industry, such as embroidered housecaps, belts, little pockets and the like, to the bazaar to be sold, in order to gain a little income.

141 medium size; the lips are thick, the teeth
142 medium; the chin is round, the ears are small and flattened; the hair is black and smooth; the beard is sparse and tough. The skin is smooth, the neck powerful and the extremities medium.

197 They[1] speak Chinese and wear Chinese
302 costume but nevertheless they shave their heads.
463 Their occupations are agriculture, gardening and various crafts. They make no celebration
844 when a child is born. The mother remains in
846 bed for fifteen days. The child receives its
553 name the day after it is born, in the presence of the mullah. The circumcision of boys is
852 performed on the eighth, ninth or tenth day.
583 A girl who is marrying receives a dowry. /332/
764 After death the body is wrapped in a white cloth
765 and buried directly in the ground. After the burial the mullahs and relatives gather for a
587 funeral feast. A widow may remarry after the
593 lapse of ninety days. In family life parental authority is very strong and the father is the absolute head of the family. The women do not
291 cover their faces. These people are outstanding
181 for their high morals, industry and hospitality.

101 12) The Kalmyks, and the Torgouts who
221 are related to them,[1] are nomads. The former nomadize in the Vernoye and Issyk-Kul uyezds of the Semirechie oblast, and the latter in the Kuldja region, around Kunges. Since 1878 the Torgouts have begun to migrate to Yulduz.

162 The 13) Sibo (18;318 persons), the
101 14) Solons (4,182 persons), and the 15) Kara-Kiti(3,032 persons) belong to the Mongol (read Manchu-Tungusic, ed.) peoples. The majority of them (21,932 persons, male and female) live

*[The Dungans, see cat 116, p. 11--Analyst]